

A

59

Learned and a

Godly Serimon, to be read

of all men, but especially for all *Marry-
ners, Captaynes, and Passengers*, which tra-
uell the Seas, preached by *John Ma-
doxe*, Maister of Arte, and fellow of All
soules in Oxforde, at *Wymouth and Mel-
combe regis*, a Porte in the Countie of
Dorsetts, the 3. day of October, in
the yeere of our Lord.

1581.

Esaiah. 55. 3.

Encline your eares, and come vnto me: heare, and
your soules shall liue, and I will make an euer-
lasting couenaunt with you, euen the sure
mercies of David.

At London,

Printed by I. Charlwood.

A Learned and

Godly Sermon, to be read
 of all sorts, but especially for all Army-
 mers, Captains and Passengers, which tra-
 uell the Seas, preached by Iohn Cal-
 dowe, Minister of Ayr, and fellow of All
 soules in Oxford, at Wyndham and St. Ch-
 rists Church, a Room in the Countie of
 Dorset, the 3. day of October, in
 the yeere of our Lord.

1681
 66:552
 Elish. 22. 3.

Incline your eares, and come vnto me: heare, and
 your soules shall liue, and I will make an eter-
 nall conuenant with you, euen the true
 mercies of David.

At London,
 Printed by I. Charwood.

To the worship-
full M. Mayor of Way-

mouth and Melcombe regis, in the
County of Dorset, and his brethren
the Bayliffes and Aldermen of the same
Towne, Thomas Martin wisheth en-
crease of grace, with the true
feare of God.



Hen I considered, with
my self, (worshipful and
in the Lord beloued) the
manifolde and subtile
practises, with the ma-
lignant drifts, that the man of sinne
& his ministers, by the suggestiō of Sa-
tan doo daily put in vre, to bring Gods
word being a Lanterne vnto our steps,
and a light vnto our feete, not only into
contēpt & disliking, but also vnto vtter
ruine and decay, that he may raigne in
the temple of mens harts as God alone:
(I could not stay) but carefully endeuor
my selfe, what way best I might dili-
a.iii. gently

The Epistle.

gently, as well to supporte and under-
proppe, as to promote and aduance
the same. And for that of my selfe I am
not so good a labourer in the Lordes
Vineyarde, as I wish I were, yea rather
a loyterer, as I wish I were not, for in
truth, the good thing that I would doo
I doo not, & the contrary, that I would
not, that doo I, yet not I, but sinne that
beareth sway in me) I thought it good,
to sette abroad, in the viewe of the
world, to the constant comfort and ioy
of the Godly, and to the griping greefe
and sobbing sorrowe of the wicked,
that short, sweete, and comfortable ser-
mon, which that godly, learned, and
vertuous young man *John Madoxe*, M.
of Arte and fellow of all Soules in Ox-
forde, in your hearing, preached heere
in this Chapell of *Melcombe* the thirde
of October in the yere of our Lorde
1581. to all your great comforts. That
as then in your hearts, being by the spi-
rite of God therevnto zealously moo-
ued, you dilligently heard him; so now
the

The Epistle.

the same beeing eftsloones offered vnto
you to be perused, you may glorifye
God in him. And that, as hee, nowe ha-
uing reaped the fruites of his faith, is
made coheire with his and our Christ,
in the kingdome of our good God : so
his good studyes, in vertuous exercises
not buried in the pit of obliuion, may
make him in fame, on earth to liue for
aye. Which sermon, as by the author
at my mocion, was first vvillingly vn-
to you pronounced, and at that time of
you thankfully receiued, so now vnto
you most gladly the same doo I dedi-
cate: and so much the rather, because
you being Marchants, and therefore of-
ten trauailing the dangerous salt some,
may, (by taking it with you and recor-
ding the same) learne howe to passe in
the acceptable feare of God, your idle
times at sea, to the benefit of your own
soules, and most of all to the glorye of
God. So be it.

Your freende in the Lord to

commaunde. Thomas

Martin.

the same being chosen of old time
 you to be perfected. You may glorify
 God in him. And that as he now has
 increased the fruites of his kinde, is
 made coe with his and our Christ,
 in the kingdom of our good God: so
 his good studies, in various exercises
 not buried in the pit of oblivion, may
 make him in fame, on earth and for
 aye. Which sermon, as by the manner
 at my motion, was first willingly un-
 to you pronounced, and at that time of
 you thankfully received, so now unto
 you most gladly the same doe I dedi-
 cate: and so much the rather, because
 you being Merchants, and therefore of-
 ten travelling the dangerous sea, fame
 may (by taking it with you and recor-
 ding the same) teach how to passe in
 the acceptable way of God, your
 times as for the benefit of your own
 souls, and most of all to the glory of
 God. So be it.

Your friend in the Lord

commande. Thomas

And when he was entred into the ship,
his disciples followed him. &c.



Lord God our strength and
refuge, which onely doost
great miracles, thou which
art the hope and health of
the iust, and the defender of
the in the time of trouble, thou that buildest
thy tabernacles in heauen and hast fastened
the iayntes thereof belowe in the
earth, which callest the waters of the Sea,
and powrest them upon dry lande: appease
the rage of this tempestious worlde, stil the
stormes of the flesh and rebuke the wicked
spirites which seeke to bring both body and
soule vnto shipwracke. Arise Lorde in
thy mercy and helpe, for wee are hardly distressed:
set our vessels out of danger, that
so in safety we may arriue to the wished
Hauen, which is beaue it selfe, the rather
to take the land with Christe which is our
cheefest cariage, then to make shew or sale
of any other Marchandize of our owne.
For all other is nothing in comparison of
him

A Sermon preached

him, in whose name we assemble together,
humbling our selves and aduancing his
glory, who is our life, our light, and our
comfort, ouer Christ Iesus, to whom bee
praise, power, and dominion, for euer.
Amen.



BETTER a simple Cooke dresse the
Supper, then that the guesstes go
hungry to bed: better spread vp
a Canuase Sheet, then to be quite
without a sayle, and make no way
at all: better a small venture in a
little Dynasse, then to fitte out for
naught, and to be left quite without
a share: and so I truste you will
thinke, that sith this place can not
now be so furnished as it should, yet
better take that it may haue, then
looke for that it cannot haue: assu-
ring you that albeit my cookery bee
simple, yet will I see that the meate
shall bee good and wholesome, and
albeit my Barke be not stored with
shift of Tackell, yet shall it bring
you

by John Madox

you to a safe Haven: and albeit, the
bottom be but small, and nothing
deepely laden, yet shall it have to ea-
very man at least one good lesson.

They that goe downe to the Sea
in shippes, and occupie by the great
waters, these see the workes of the

Psal. 107.

23. 24.

Lord, and his wonders in p deepe.
For at his word the stormy winde a-
rileth, and troubleth p waues ther-
of. In as much therefore as this
Towne is placed so nigh the maine,
that it bleth the Ocean as an hand
mayde to bring in profit, whereby
you become well acquainted with
all the knackes & conditions of the
salt some, howe seruicable it is whe-
it is well pleased, & what heedless-
nesse it will fetch, when it begin-
neth to be wanton: Therefore haue
I chosen this text, even from this
Gospell, that you may confesse the
might and mercailous power of
Christe, by working such a miracle,
and also be instructed howe to order
your

A Sermon preached

your selues that you may passe the
waues without daunger of losse. If
any man were able to vndertake
the safe landing of all your commo-
dities, and warrant euery voyage
that you make, I doubt not but you
would gather about him in a throng,
and listen to all his wordes and ad-
monitions. If therefore the preacher
will warrant the safetie of your
soules, with al the heauenly freight
and spirituall marchandize thereof,
be not slacke to heare him, for it is
the better parte: it is ware that ser-
ueth in a deere peere: yea it enrich-
eth you and all your children.

Saint Mathewe hauing declared
before vs wonders vs Christ wrought
vpon the earth, not in the wildernes
onely, where fewe perhaps might
be to see them, but euen in vs towne
and Citties, where euery mā might
beholde them: and not in the Val-
leys alone among the people, but in
the tops of the mowtaines among
his

by John Madoxe. A

his Disciples, now he proceedeth to
declare a miracle & Christ wrought
vpon the water, that it might bee
made manifest vnto them & Chri-
stes power was omnipotent, and
that he was the very sonne of God,
because all creatures were obedi-
ent and subiect vnto him.

In this Gospel therefore are three
thinges especially to bee obserued,
(that is to say) the person of the Dis-
ciples, and such as sayed: the per-
son of Christe that sat at the sterne,
the occasion of the miracle, and the
working thereof. The Disciples
were they for whose cause this thing
happened, Christ was he by whose
power it was done, the miracle was
that which made them all to won-
der.

The thinges
on generall

Of these three thinges, that I may
speake briefly, and yet so speake
as Gods name may be magnified,
our vnderstanding lightened, and
our liues altered, being tempered a
fresh

A Sermon preached

first, by Gods handy worke, and re-
newed inwardly with a right spirit;
let vs desyre of God the giuer of all
goodnes, who teacheth vs thinges
profitable, and guideth vs in y way
wherin we walke, that the church
whom he hath sanctified in holines,
purchased with his blood, and clen-
sed with the washing of water in
the word of life, may bee a glorious
congregation without spot or wrin-
kle, holy and undefiled, and accepta-
ble before God, and that it may be
strengthened by the power of the
holy Ghost, that the gates of hell
may neuer preuaile against it, espe-
cially let vs desyre God that the in-
fant whom with paine of travayle
and displeasure of the great Dra-
gon, shee hath heere childed in Eng-
land and Ierlond, may proue a man
of might & courage, boldly to fight
the heedes battails, and that our
Queenes Maestie, Lady Elizabeth
may marche with him in comfote
and

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by John Madox. A

and defence, as Deborah marched with
Barak the son of Abimech, against
the cruel Canaanites, he returned
again with like victory, and that
he may stand vnto him as effectua-
lly as Moses stood to the children of
Israel against the proud Amalek, as much
reioycing of the people of
God, overcome in the end. 33
And for the more happye success
in this spiritual fight, and the more
assured conquest, let us pray that our
Bishops and ministers may have a
patron in their spirituall warfare,
that we may bee remembered before
when we see God, and they may
hold up their hands in prayer as
Moses did in the mountaine, when
Israel fought against Amalek, and
was led by him. In D. G. 33
Let vs deuote God also to direct
the wordes of me to face to face
with some what they may be such to
us, as was to the Ephraimites,
and Iehudas the word to Iudas and
his

A Sermon preached

his people, because all wisdome (as
sayth Salomon) is to bee enterprised
by counsell, and in the multitude of
them that can giue good aduise, is
safetie and health. *and thus saith the Lord*
Let vs pray for all Scholes and
Universities, Oxforde and Cambridge,
that as they are like mount *Sion*,
where the Children of the Pro-
phets be reared, so they may bee
like Mount *Sion*, where the Lord is
truly worshipped for ever, and that
therein God of his mercy will beau-
tify with vertue and learning, the
Colledge of Allsoules. *and thus saith*
Let vs not forget to commend vs
to God, the protection and defence of
all Citties, Magistrates and Justices,
the Mayor of this Citie, and
Bayliffes, & Customer, Controller,
Shercher, and such what ever be-
seching of God, that both they and
we, and all the Commons may en-
roole to God, such an account of
our liues in loue and charitie, that
he

by Iohn Madoxe.

he which searcheth the harts and
the reins, may finde vs free from
all gawle and bitternes, being
full fraught with humility, bound
for the lande of promise, hauing
our sayles of heauenly hope, syl-
led with the winde of Gods spi-
rite, being dyrected by the com-
passe of his worde, and gouerned
by the rother of wisedome, with
the ancker of faith, and the maine-
mast of an vpright conscience and
smothe conuersation in Christ Je-
su.

For these thinges and all other
whereof our blessed Father kno-
weth vs to haue neede, let vs with
one hart and voice, powre out vn-
to him, that prayer which Christe
Jesu his syrst begotten and best
beloued sonne, hath taught vs say-
ing. Our Father which art in hea-
uen. &c.

Math. 8. 23. 24. 25.

And when he was entred into a ship, his Disciples followed him . And beholde, there arose a great tempest in the Sea, insomuch that the ship was couered with waues: but he was a sleepe. And his Disciples came to him, & awoke him, saying, Lord, saue vs: we perish.

Tolde you that in this Gospell were three especiall obseruations: The first whereof is the person of Christes Disciples, in whome this is woorthy the marking, that they being simple men and vnlearned, were admitted euen to the company of our Saviour Christe, being ordeyned

by *John Madoxe.*

deyded before to be witnessers of these
things they sawe and heard, and to
be messengers of peace and of the glad
tydings of saluation to all that beleened,
that the wisdom of this worlde might
be confounded and quayled, through the
apparaunt foolishnesse of the Crosse of
Christe, which seemed such a iest to the
Greekes, that they laughed it to scorne,
and was such an eye soze to the Jewes;
that they coulde not looke straight vpon
it, and such a stumbling blocke in theyr
way, that they fell headlong ouer it.

In these Disciples yet, though well ac-
quainted and intured both in the maners
and with the might of their master Christ
Iesu, we maye behold an image of mans
frayltie and weakenesse, that being but
a lyttle boathaken with a storme, they
were straight wayes at theyr wittes end,
ready to giue vp the Chosse for feare, not
considering that so long as Christe was in
the Shippe, let the windes rage, and the
Sea roare, let the Cables cracke, and the
Cloudes thzowe downe lyghtening, let
the farges mount vp to Heauen, and let
the waues open and gape lyke hell, yet so

Bi, long

A Sermon preached

Roma, 8.

long as Christ sitteth in the skearne, there is no danger: *Si Deus nobiscum, quis contra nos*, If God be on our side, who can prevaile against vs. If the sorowes of death compasse vs about, and the snares of wickednesse make vs afrayde, yea, though the whole earth shoulde be moved out of her place, and the Mountaines fall into the middest of the Sea, yet because God is with vs, we shall not feare, God shall helpe vs, and that right earlie: But the Disciples dyd, as doo commonlie other Saylers, and Seafayring men, naye, I praye God, all that goe to the Sea, doo no other wayes than did they: whyle the skie looketh cleare, and the water calme, and that they scoure the streame with a good forewinde, then all without care we scarce thinke vppon G D D, but let him once styre the deepe out of his treasures, and ouer-cast vs with the blacke mantelles of the South, and powre the water out of his bottelles vppon vs, then our soule melteth for verie trouble, and we are enen harde at deathes doore.

But heere shall be a good lesson for vs

by *John Madocce*

to learne, that not onelie in sayre wea-
ther we must looke for a skynne, and ther-
fore praye vnto God befoze it be throlone
downe vppon vs, but also at the tyme of
our affliction, wee must flie onelie vnto
Christe, and crye vnto him, Helpe, helpe
O. After, so; vnlesse thou helpe we perish:
The counsell of man is windie to sieke,
and all our labour is nothing. Wozthe
Peter is here, and cannot saue vs: Iames
and Iohn haue no skyll to helpe vs. And
drew e is in as great feare as wee: And
therfoze helpe O. After, helpe vs O Christ,
thou canst helpe, thou wilt heare. The
Saints in Heauen (we know) do loue vs,
but theyr arme is too short to send vs sure
cour. O; if there were hope in them, as
there is none, yet better flie to the head,
then to the foote, especiallie, the head being
so ready, so willing, so wel able, so gentle:
At the head of the spring, sayre water is
swetest, and at the fountayne of mercie,
mercie is receyued with moske pleasure.
Doubt nothing, it is better to trust in the
Lord, then to put any confidence in prin-
ces.

E.ij.

And

A Sermon preached

Another note may you learne by these Disciples, that those whom GOD doth most entpyzelie loue, them doth he exercise in most troubles and feares, tossing them from rocke to rocke, and from danger to danger, knowing that tribulation bringeth forth patience, and patience experience, experience hope, and hope maketh not ashamed, because the loue of GOD is shedde abroad in our hearts by the holie Ghost, and knowing that the man is blessed, whom the Lorde doth chastice: for though he be sore thralled at, yet falleth he not, because the Lorde is his helpe: In two perils shall he deliuer vs, and in the thirde, shall he quite set vs free: heauines may endure for a night, but ioy commeth in the morning: Blessed be the Lorde that suffereth no man to be tempted aboue his strength. And therefore (my brethren) if it please GOD to laye the burthen of his Crosse vpon any, eether through sicknesse, or hyppocracke, or pyracie, or broken debtors, or other wayes, let him not therefore dispayre of GODS loue, but rather let him be glad, that it pleaseth him

by Iohn Madoxe.

him to picke him out as one from the people, in whome the might of his Maiestie might be glorified. For you may reade in the former Chapters, that so long as Christe was among the multitude, there fell no daunger or temptation, but all was quiet and peaceable, without trouble, without feare: but so soon as hee meant to make a tryall of theyr faith, hee calleth onelie the Captaines, even his dearest Disciples, and suffereth none else to come with him in the Shippe, that they alone might be brought into feare. This is to vs no small comfort, that those he so well loved, he was content to haue them so much endangered, but yet all for the best. Syluer is not Syluer, tyll it bee blowne and purged in the fyre: Golde cometh to no honour, tyll by long hammering and chasling, it be forged into a vessell meete for the Kinges seruise: The corne is ground on a rough myll, and baked in an hoate oven, before it become good bread. The Lord make vs pure siluer, and fine golde, and wholsome breade to be serued on the table at the marriage feast

A Sermon preached

feast of the Lambe, for his names sake,
Amen. And thus much of the first consid-
eration, which is the personne of the Dis-
ciples.

Next, commeth the consideration of
Christes owne person, of whome we may
reade, that for this cause was he borne,
and for this cause came he into the world,
to saue sinners. And because those that
had long laboured without release, vnder
the burthen of the Lawe, not finding
therein any saluation, might sette their
eyes on him, which is the Lawe of righte-
ousnesse, and well perceyue that he was
the true Meſſias: he therefore did not
only preach vnto them a newe Doctrine
of the Gospell, and gaue them a newe
commandement of loue, but also to their
great comfort, and no lesse wonder, he
confirmed all his doctrine by Miracles,
healing all diseases, bothe of body and
minde, euer applying the Miracle to
make proofe of that which hee then pre-
ached vnto them. As when hee would
shewe that mans finnes were so foule
infected with the contagion of leprosie, as
that

by John Madde.

that no workes of the Lawe could cleanse
the same, but that it must be purified by
his Merites, he letteth them hereof see an
outwarde signe, by healing that leproous
body with a touch of his finger, whome
no Physicke before could cure. When
hee would haue vs to vnderstande howe
threwdlie we are all shaken with a bur-
ning feauer, that distempereth the liuelie
blood of our soules, and maketh our taste
so bitter, that we cannot sauour the sweet-
nesse of his doctrine in our selues without
him, nor serue to minister in any necessa-
rie vse: hee doth hereof make euident
demonstration, by curing of Peters mo-
ther in lawe that was sicke of an Ague.
And here lyke wise because hee would
haue vs to consider, that in our selues
there is no habilitie to resist the stormes
and tempestes of this worlde, the rage
of the flesh, and the deuill, without his
helpe: hee therefore bringeth his Dis-
ciples into this perrill, and then deliue-
reth them when they call vpon him, that
they may knowe where to seeke helpe for
their soules in tyme of affliction, by fin-
ding

A Sermon preached

ding such ready helpe for theyr bodie in
tyme of distresse.

Yea, but Christe was a sleepe at the
fearne, yea, but let Christe be awaked:
if he heare not at the fyrst, call to him the
second tyme: if not the second tyme, crye
vpon him the thyrde tyme: yea, call and
ceasse not, tyll ye haue awaked him: be
sure, he wyll both heare and helpe at the
last. Christe is not lyke one of these
fleshe squiers, or those nice Dames that
can abyde no noyse in the house, for hea-
king theyr morning sleepe: no, Christe
woulde be awaked with our early prayer,
yea, with our earlie and earnest calling
vpon him. Woulde he be glad to be awa-
ked, yea surely, and moze glad to be kept
waking styll. But howe shall we keepe
him waking that he sleepe not? Giue him
leane to talke vnto vs, and let vs dili-
gentlie hearken and lystnen vnto him: for
hee is willing to talke and tell vs of our
saluation. But howe shall we set him a-
worke to talke? I will tell you. When
we praye (sayth Augustin) then do we
talke with God: but when we heare the
scripture

by John Madox.

Scripture read, then GOD talketh vnto
vs: for the Scripture is the voyce and
the wordes of GOD pearcing the eares
of our heartes by the vertue of the holie
Gholste. If therefore you wyll heare
Christe, talke and so keepe him awake:
Let the Bible be read vnto you, whether
it be on Shipboard or on shoare, so oft as
you can, hearken vnto it, and keepe Christ
awake: for it is daunger to let him fall
a sleepe, because whyle he slept, the Say-
lers were in ieopardie to be drowned:
Whyle the good man of the house slept,
the enuious man sowed tares among his
wheate: whyle Iudas slept vnder hat-
ches, the tempest and storme with raging
encreased: Let vs walche him well to
keepe him awake; naye, let vs set him to
watch, and wake, and keepe vs, and then
will he not once so much as nodde: For he
that keepeth Israell, shall neyther sleepe
nor slumber.

Another god note in the consideration
of the person of Christ, is this, that Christ
is a verie god spawler to gouerne the
Helme, and take him into the Shipps
with

A Sermon preached

with you, and let him be Loades man, let him come who euer styres his course, to hyle Christ is Maister, although the tide set on the weather bowe, yet the steate shall neuer by sucking to lewarde, fall on a wrong coast. And to hyle Christe is Pilote, it shall neyther ranne vpon the flattes, by mistaking of the channell, nor make in against the current by misreckoning of the tydes, and therefore be sure to take Christ alwys with you.

But howe shall we be sure to haue him with vs? Surche, where two or three be gathered togeather in my name, there will I be also, sayth Christe. If therefore you would haue him in your company, then gather your selues in his name, take your Voiage in hand in his feare: let the cheefe purpose, be first his honour, and then a profitable seruice of your Countrey in your calling, and then no doubt God will be with you: Let your talke be of him and of his wonderfull workes, by telling of his saluation from daye to daye: Let the elder sort thewe vnto the younger, the corners of the world, the North and the South,

by Iohn Madoxe.

South, and prayse his name that layde
the foundations thereof: Let them shewe
the pointes of the Compasse, and the store
house of the windes, and glorifie him
which bringeth them in and out at plea-
sure: Let him take his Starre with the
Ballastellie, and shewe howe the howses
of the night are descried by the guardes:
Let him shewe, howe the current follow
weth the fyre moving Heauen, and howe
the tydes be attempered by the Epicycle
of the Moone, and in euerie thing let him
prayse the G D of heauen, which hath
created all this for the vse of man. To
conclude, let no filthinesse, nor euill spee-
king, nor backbyting, nor blasphemie,
nor corrupt communication procede out
of your mouthes, but that which is good
to the vse of edifying, that it maye mini-
ster grace vnto the hearers, and then be-
sure, Christe will be with you, as he was
with the two Disciples that talked on
him in theyr trauaile towarde Emaus.
And thus much for the seconde considera-
tion in this Gospell, which is the per-
son of Christe, whose company bothe at
sea,

A Sermon preached

Sea and at lande; wee must chesellie de
syre.

The last note that I promised, was a
viewe and consideration of the Myracle,
wherin I cal you my brethren to witnes,
which haue been in some desperate plun-
ges on the water, whether it be not a
work only appropriate to God, that when
the stormy winde ariseth, and lifteth vp
the waues of the Sea, when they mount
vp to heauen, and descend againe into the
deepe, and beare the horrible rage and
rushinges of the byllowes, when the be-
hemencie of the flawe, renteth downe the
sackle, and washeth awaye the labourers
from the hatches, when they reele too
and fro, and stagger lyke drunken men,
and theyr cunning is windie to seeke. I
report me then to you, whether it bee
not a worke bothe of mercie and might,
to make glad on a suddayne the distres-
sed Soule, by turning the storme vnto a
caulme, and making the waues to bee
still, by rebuking the winds and the Sea,
to make all thinges so temperate and so
quiet, that the Shippe shall slide towarde
harbours

by John Madoxe.

harborowe as rare as a Byke.

Kinges maye boast in the multitude of
theyr people, and Merchantes reioyce in
theyr ware and theyr money: hee thinkes
himselſe ſome body that can commaunde
a whole Citty: and hee that hath but a
boye to carrie his Sword and Targette,
would take ſkorne to be eſteemed of ſmall
reckoning. The Captaine in a Shippe
of warre, is a iollie fellowe, and thinketh
himselſe a lyttle God, becauſe hee ſpea-
keth proudly to the Souldiours, and ma-
keth them quayle at the ſhaking of his
lockes: becauſe at his wyde the Can-
nons rattle, and the wyld fyre ſeeth
through the ſtifeling ſmoake, the gunnes
thunder and ſpelwe out theyr pellettes,
and the Souldiours muſter themſelues on
the batches: If any be unrulie, hee ca-
ſteth him ouerboard, or if any be feare-
full, hee bindes him to the Maſte: if hee
crie alowe, the Helmes man dares not goe
rower: and if hee bidde ſhote, the gun-
ner dares not but giue fyre. But let the
Prince or the Potentate, the King or the
Captaine, the Merchant or the money
man,

A Sermon preached

man, saye to the South winde, cease thy blowing; or to the Clowdes, holde your selues drie: let him bidde the Sunne hyne in a glomie day, and let him shew mee the Starres in a tempestuous night: let him commaunde the tyde, to staye till hee be readie, and charge the waters of the Sea to looke smoothlie, and then I will saye, hee is a Captaine in deede, and wyll confesse that hee is worthy to be honoured and followed. And therefore if our Saviour Christe, haue done, and can do it, and doth it daylie, what is hee that wyll grudge to follow so good a Captaine; but take heede, if wee will followe him, wee must fyght vnder him: for wee cannot serue bothe God and Mammon.

It is wrytten of Edgar, a King of the Englishe Saxons, that walking on the stonde for his recreation at an ebbe, so soone as the flood beganne, and he losse to leaue walking, hee sette downe his foote by the water syde, and thus began to speake: I charge thee thou Sea, to staye thy selfe, and you byllowes, that ye recoyle

by *John Madocke*. A

recoyle backe, touche not my foot, least I
be angrie, and so thou perishe (for the dis-
pleasure of the King is death to the Sub-
iect.) I am thy Soueraigne, and Loide
of the Oreames; and vnder mee thou hold-
dest thy water channell. What? Dyd
the Sea, thinke you tremble at his voide;
or was the floodde quailed to heare him
speake: no hardelie. For had hee not
saced himselfe by sight, the salte some
would haue washed his tyrsell Cowne.
Which when the King had well espied;
turning to his Bishops and Nobles that
stode by, hee charged them all straightlie,
not to flatter him thenceforth, with any
loftie tytle of power or puissance, be-
cause there was in him no might at all.

Cyrus King of Persia; thought so much
of himselfe, that, because one of his great
Horses was drowned in the ryuer Oetis,
hee strove in his rage hee would drie it
quite vp, but yet could not. Well, the
time weareth, and I wyll not holde you
long. The marke that I shote at, is the
greatnesse of Christs miracle, which not
without cause made the Saylers to won-

A Sermon preached

der, and to say among themselves: Who
is this, that both the winde and the Sea
obey him?

What nolds to turne this Myracle into
our profite. The Shippe maye well be
resembled to a Cittie or common wealth:
the Windes, be those whisperers that
styre by crye, and spreade debate be-
twene man and man: the waues be
such ambitious desyers, as do trouble the
peace of the Cittie, and make mennes
princes inordinatelie to swell in pride,
in baine glorie, in emulation, in debate:
so wastling and struggling together, as
one byllowe dasheth against an other:
which all do fyll the Cittie with the wa-
ter of theyr garreboyles, shaking it so
foure, tyll it be readie to sincke againe:
Surelie, where these things do happen,
eyther Christ is not at all in that Cittie,
or else they haue let him fall a slepe:
wake him for Gods sake, that hee maye
styll the tempest, or else the whole towne
will be in daunger to perishe. You
knowe the Shippe maye bull for a
whyle in fowle weather, and brynke the
rough

by Iohn Madox.

ough Sea for a season: but if the tem-
pest of rage continue without ceasing,
what hope is there other, then either to be
sapped up of the wide peaning waves,
or to bee carried against a stocke, and
so splintered in sunder. Dissention in a
State is a sore tempest, take heed, un-
lesse Christe caubine it with love, and
well it with agreement. What hope re-
mayneth but a pittifull wracke. God,
but why should the tide yelde ought to
the winde: or why should not the winde
so long struggle for the prebeminence, till
the title of Soueraigntie be allotted to
some one of them? God both knowe,
and not I, which winde hath most right
to blowe: and I would wishe, there
were no more bickering, till that were
honestlie tryed. I meane, I could so
wishe, and so I request, even in Christe,
that the Shippe bee not troubled with
surges of debate, while the Partiners
strive, who shall sitte at the Helme. If
other meanes cannot bee founde (which
I this might, if men would bee men) yet
let the lawe trie the right of the quarrell:

C.ij.

and

A Sermon preached

and yet let the Gospell establishe the quiet
of your hearts. Let the controuersie in
Gods name, be decided by the Raine;
but let your conuersation be approued
by loue: and let that loue be without
dissimulation. For I can tell you one
thing, except wee loue one an other, wee
cannot loue GOD: and if wee loue not
him, howe shall wee loke, that he will
loue vs.

For yet I maye saye somewhat, and
more particularlie. This body of ours is
lyke vnto a Shippe, wherein the reason-
nable soule, lyke a marriner sayeth: this
world is naught else but a sea of wicked-
nesse: and the prouokementes of the
fleshe are tempestuous windes, which of
our selues wee are not able to asswage:
which if they be not in tyme appeased,
will bring vs in danger to be eaten vp
of the Sea, and so to make a myserable
Shipwacke. Let vs therefore be sure,
that Christe be in our shippes, yea, let his
feare be euer before our eyes. If that
through negligence wee haue let him
sleepe, yet in tyme I praye you heartelie
let

by *John Madoxe.*

let vs awake him : naye, let vs awake
him whyle tyme serueth, and that with
fasting, with weeping, with praying, and
he shall surelie heare vs : For he is our
fortresse and deliuerer ; our God shall
make cawline all the unrulie motions of
the fleshe, that strue against the spirite,
whether pride or conetousnesse, or lust, or
enuie, or whatsoener, and shall supple
vs with the Dyle of his loue and
heauenlie grace, to him there
foze be prayse for euer
and euer,

Amen.

(.)

FINIS.

